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VI.—ARYAN *pitar-* AND DRAVIDIAN **pitar-*.

The Dravidian languages of southern India have forms of the word 'name' representing an early stem **pitar-*: Kanara *hesaru*, Tamil *pejar* and *pēr*, Telugu *pēru*, Tulu *pudar*. We may assume the development **pitar-* > **picar-* > **pecar-* in Kanara, Tamil and Telugu. The sound *i* palatalized the following *t*; changes of this kind are common in modern Tamil.¹ Afterward *i* became *e* by the action of vowel-harmony or partial assimilation to the next vowel. Likewise spoken Tamil sometimes has *e* for literary *i* before *a*: examples given by Vinson, in his *Manuel de la langue tamoule*, are *ele* < *ilai* (leaf), *nelā* < *nilā* (moon), *velukku* < *vilakku* (lamp). Kanara *hesaru* has normal *h*, as in *hō-* (go) = Tamil *pō-*, Telugu *pō-*, Tulu *pō-*; and *s* for *c* as in *sā-* (die) corresponding to Tamil and Telugu stems which may be transliterated *cā-* (now pronounced with *ç* or *cç* in Tamil and with *ts* in Telugu). In Kanara, medial *ç* < *cç* < *c* was an earlier development than the voicing of occlusives between vowels; elsewhere the voicing of *c* was generally earlier than the change of *c* to a fricative. A few words have the sound *ç* (< *c*) as a variant of *j* (< *ç* < *c*) in Tamil: Vinson mentions *içai* = *ijai* (agree), *muçal* = *mujal* (hare), *paiçal* = *paijal* = *paidal* (boy). Such variations must have originated in different dialects, like our *vixen* beside *fox* and Spanish *alto* < *altum* beside *soto* < *saltum*. The *u* of Tulu *pudar* has parallels in *bōḍu* = Tamil *vēṇḍum* (is needed), *budū* = Tamil *viḍu* (leave), *būr-* = Tamil *vīr-* (fall). Similar developments are found in spoken Tamil, according to Vinson: *poṭṭi* < *petṭi* (box), *puḷle* < *piḷḷai* (child), *uḍu* < *viḍu* (leave).

The northern Dravidian languages lack literature, aside from recent works composed mainly by Europeans. Brāhui

¹ Pope, *Tamil Handbook*, § 123 (Oxford, 1911). I use *j* with its Dutch value, for a sound like our *y* in *you*; *ç* = German *ch* in *echt*; *c* = Bohemian *č*, Hungarian *ty*; *ç* = Bohemian *d'*, Hungarian *gy*; *x* = German *ch* in *acht*.

is carefully analyzed in Bray's Grammar (Calcutta, 1909). Short grammars and texts of the other northern languages, Gôndi, Kui, Kurukh and Malto, are given in the Linguistic Survey of India, vol. 4 (Calcutta, 1906). These languages have taken many common words from their Aryan neighbors. Thus Aryan numerals are used above 3 in Brâhui, above 7 in Gôndi and Kui, above 4 in Kurukh, above 2 in Malto. Aryan 'name' has also been freely borrowed: the Linguistic Survey records Gôndi *nāv* (p. 510) beside native *pidir* (p. 558). Kurukh *nāme* (p. 679), Malto *namī-* (p. 680). If we suppose that Dravidian **pitar-* was borrowed from Aryan, the meaning could have developed as follows: father > father's name > family-name > person's name. Tamil *pejar* means 'person' as well as 'name'. Brâhui regularly distinguishes the interrogative pronouns *dēr* (who) and *ant* (what), but there is a remarkable use of *dēr* that would be easier to understand if the word for 'name' formerly meant 'father'. From Bray's Grammar (§ 135) we learn that *dēr*, "though properly confined to persons", is also used in such phrases as *nā pin dēr e ?* (what is your name?). *xōm-ta dēr e ?* (what is his tribe?).

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